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R. Midgley

AN ESSAY AGAINST Unequal Marriages.

In Four Chapters.

I. The Introduction.
II. Against Old Persons marrying with Young.
III. Against Persons marrying without the Parents or Friends Consent.
IV. Against Persons marrying without their own Consent.

Aurea n quisquis mediocritatem diliget. Horat.

By Samuel Buffond, Gent.

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NATIONAL

AN ESSAY AGAINST Unequal Marriages.

CHAP. I.

The Introduction.

THE Main and Principal Study of all Persons of what condition soever is, how to divert and pass away their Time with most Ease and Satisfaction; and likewise how to

ſoften and leſſen that Perpetual Stock of Miſeries which Sin and the Devil have ſo unhappily brought upon us. This makes mankind in a continual trouble, and cauſes them ſtill to exerciſe their Parts, and ſet their Wits upon the Rack to find out New Arts and Tricks; and are always hoping for New Diverſions to gratifie their hot and eager deſire after *Happineſs*, and to quiet and pleaſe their turbulent and unruly Paſſions; which when beſt of all, they may be compared to peeviſh troubleſom and Froward Children, that muſt ſometimes be humour'd and plaid withall meerly out of policy. And this makes Humane Life ſo unquiet and diſturbed, ſo ſtrangely reſtleſs and uneaſie, that nothing can ſatisfie us but the proſpect, at leaſt, of thoſe flattering Joys, which *Hope* through a large Teleſcope preſent

ſent to our longing Eyes. It's *Hope* alone that makes us wiſh to live; and *theſe* are the puffing Bladders that raiſe us up, bear us above Water, and keep us from plunging our ſelves into the midſt of an Ocean of racking Doubts and Deſpair; tho oft they carry us over each rolling Wave, and daſh us againſt ſome ſecret Rocks. When a wiſe and thinking man comes carefully and ſeriouſly to reflect upon all his paſt and former *Actions*, he finds little but vain idle *fooleries* not worthy the conſideration of a Man, and ſcarce deſerving a ſerious thought; and in truth would ſooner chooſe almoſt any ſort of Life rather than have 'em plaid over once more; and the very beſt and pleaſanteſt of 'em would be both dull and tedious, were they known before hand.

For this Reaſon it is that we can never be at reſt, our Active Souls being perpetually in Motion, like the Wide Seas, where Swelling Billows are always working and beating upon the Shore, tho the Winds be ne'er ſo ſtill and calm: ſo that we are always contriving and inventing; always expecting and deſiring better things than what we already enjoy, let our Wants and Reaſons be never ſo ſmall and inconſiderable. And for this it is that every Man of what nature ſoever, ſo violently purſues ſome ſorts of Pleaſures and Divertiſements or others, tho but very little and mean, if they be ſuch as they may hope for ſatisfaction from. Some we find who greedily deſire nothing but the groſs Delights of *Senſe*; others pleaſe and hug themſelves with the ſordid hopes of *Wealth* and *Riches*; a third ſort are for gratifying

fying their Curioſity with the more refined Pleaſures of *Books* and *Knowledge*; and others feed upon the Airy Charms of *Honour*, and the loud Trumpets of uncertain *Fame*. And ſo for all others, who commonly follow thoſe Pleaſures and Delights, which either the Dictates of the *Natural Temper*, or the common Rudiments of their *Education* guides them to.

But the ſureſt and moſt certain way to gain Quiet and Satisfaction in this World is, ſome ſetled and Honeſt *Imployment* ſuitable to our *Eſtates* and *Qualities*; and that accompanied with an *Unſpotted Reputation* and a *Good Conſcience*. I mean ſuch a ſetled *Imployment* as may keep us from being idle, and free us in a great meaſure from the ſenſual temptations of the Devil. Then I don't queſtion but I may bring in *Marriage* for a large

and principal ſhare of our *Happineſs*. For this *Bleſſing* of all others, ſeems to be moſt ſolid and durable, and what is moſt univerſally agreed upon by all men: it being a Sacred *Order* and *Inſtitution*, appointed by *God* himſelf when firſt he made the World; ingrafted by *Nature*, and ſought after by moſt men, as a State of Life capable of affording all thoſe Pleaſures and Delights which a Voluptuous Man can ſeek for; all thoſe Comforts that Vertue and Innocence can deſire, and of ſweetning the many bitter Portions of this Life. 'Tis *this* that encreaſes the World, upholds Mankind, and keep 'em from being at an end; and by *this* we ſee our ſelves renew'd, the little Images of our ſelves ſtill growing up as we go down. *This* is a principal means to keep us Chaſt and Honeſt, and free us from the Heavy Clogs of *Conſci-*

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ence which always attend Unlawful Acts. 'Tis *this*, like the Universal Cement, unites Society, joyns our Mutual Loves, and Blooming Joys, and makes us Happy; for before we were but half men and all our Worldly Delights but half compleat. And as the moderate Pleasures of *it* are innocent, so are the Comforts ineſtimable.

'Tis true indeed that notwithſtanding all theſe Bleſſings of a *Married Life*, yet a *Single One* is much more to be preferred and eſteemed beyond *that*, by reaſon of the many and vaſt advantages belonging to it. But then it muſt be ſure to be always accompanied with that *perfect Innocency* and *unſpotted Chaſtity* that is ſo wonderful ſtrictly required of all that intend to keep to this condition. And then indeed this State of Life may well be termed the

beſt and happieſt of all others, it being perfectly ſtrip'd and diveſted of all the unhappy troubles and cares of this World; free as the unbounded light of the Sun, whoſe Glorious beams do ſhine o're all the World; and a life that moſt reſembles that of the Angels. But theſe indeed are more peculiar Bleſſings, which Heaven beſtows on a few, and never deſign'd 'em for all; therefore a *Single Life*, in the greateſt part of the World, is ſo far from being good or commendable, that it generally proves a dangerous trap for their *Virtue*, and a gilded Bait which the Devil ſets to corrupt their *Innocency*. So I ſhall inſiſt no longer thereon; nor on thoſe Ungracious Wretches who damn and ridicule *Matrimony* as long as they can get Miſſes for their own uſe; but ſhall look upon *Marriage* as a thing not only moſt ab-

abſolutely neceſſary to keep up and propagate the World, but alſo to keep it honeſt.

If this great and excellent Bleſſing of *Matrimony* be ſo very commonly and frequently found ſo vaſtly contrary to mens expectations, the Wonder is neither great nor ſtrange, ſince the main *Deſigns* and principal *Ends* of it are too often groſly perverted, and horribly abuſed, as tho it was an ordinary indifferent thing, ſcarce worth a taking notice of. And if ſuch a State of Life as *Matrimony* begins raſhly and wickedly, 'tis nothing ſtrange if we find it ends fooliſhly and deſperately. When *Vertues*, *Mutual Love*, equality in *Humours* and *Ages*, conſent of *Friends* or *themſelves* are never, or at leaſt but very ſlightly conſidered; the Devil always comes in for a good part, and is certain to have a principal ſhare in all ſuch

Matches. When he finds that he can ſo well inſinuate himſelf into our Buſineſs, and can have ſo great a hand in the chief of all our concerns, there he finds a large and ſpacious Field to play and pleaſe himſelf withal; and there he is ſure to take his full ſwing of Pleaſure by ſo much indulging his chief Attribute, *Envy*.

Since then this is a State of Life of ſuch a vaſt concern, and upon which depends ſo large a part of Humane Happineſs or Miſery in this preſent World; it will be the higheſt piece of Imprudence and Folly imaginable, to venture upon ſuch a ſerious and ſolemn *Undertaking* without either Caution or Conſideration. Want of care is often reckoned as ill and as dangerous as want of Vertüe; and if this will hold good in any place, certainly it will in a buſineſs of ſuch importance as this, where

where all Perſons ought to be more than ordinary thoughtful, and to conſider that this is their laſt and beſt Stake, which ſhould not be thrown away upon every ſlight and trivial Occaſion. To ſee a man run deſperately and raſhly to his own certain Ruine, muſt be an unpardonable Fault, that *Wiſe Men* would ever be aſhamed of; neither would the *World* ever acquit thoſe Perſons (who marry only to pleaſe others) of the moſt extream madneſs, were it not already ſo ſordidly wedded to *Money*, and for that reaſon alone moſt abominably partial to all its Friends.

Now a main and principal thing that cauſes *Marriages* to be ſo unhappy, and makes this State of Life ſo miſerable, is the *inequality* of them. This is the great miſchief that is become ſo *Epidemical*; and from hence ariſe moſt

of

of thoſe deadly Feuds and Breaches, and thoſe ſad Misfortunes and Sorrows that ſo uſually attend a *Marriage-Life*, which like peſtilential Diſeaſes infect the whole Maſs of Blood, and put all things out of order. It is *this* alone that ſo often deprives a Wedded Coople of that bright and ineſtimable Jewel *Content*: making all their Deſigns and Actions unſucceſsful and unfortunate, and their ends moſt unhappy and miſerable. And it is this *Content* which is the main and only *White* to be levell'd at; *it* being the very Throne of all our Happineſs, and the utmoſt height of our Ambition. And when *this* is miſſed of, the Perſon is ſo far from being pitied, that he is often counted *an obſtinate Fool that would not, or at beſt but an Ignorant One, that could not attain to it.*

As

As concerning *Unequal Marriages*, it will be very difficult to determine any thing that ſhall pleaſe all; and I don't at all queſtion but a great many Perſons will think themſelves very highly affronted, when they once come to find their own Faults expos'd in their true and proper colours; for every Perſon mortally hates to ſee his ugly Face in a true Glaſs. There is uſually ſuch a vaſt diſagreement between *Parents* and Children in this caſe, that there is no hopes of ever reconciling them, for they are always ſo very partial in their own Caſes, and ſo madly run into the Extreams, that they at laſt become inſufferable; ſometimes urging things ſo far, that they ſeem to try who ſhould bid moſt for the higheſt place in *Bedlam*. The *Old Men* always hug themſelves with

with the Golden Thoughts of *Intereſt* and a *Name*; and the *Young Men* with the glittering hopes which proceed from their own Fooliſh or Vitious Humours. So that however the Caſe be given, one ſide muſt of neceſſity be exploded, for to pleaſe two Oppoſites at once, is next to impoſſible. But to ſhew my ſelf as impartial as poſſibly I can, I ſhall aim at the middle way, and ſtrive to ſplit the Hair, chuſing rather to diſpleaſe both Parties in a juſt Caſe, than humour one in a falſe.

Now this ſame keeping exactly in the *middle way* in all things, is the great concern that has always been admired, and ſought after by the wiſer and more publick heads of all Ages; a thing much commended and talked of, but ever little practiſed and underſtood. Men are always ſo much

much in love with themſelves, that they believe nothing is Good or Bad, Juſt or Unjuſt, but only thoſe things that are for or againſt their particular Intereſts. And if a Perſon has a ſetled mind perfectly calm and ſerene, and as free from all Prejudice and Partiality, 'tis but at beſt like an exact and equal Ballance which ſtands ſtill whilſt nothing moves it, but yet is turn'd aſide with the leaſt breath or blaſt of Wind. So that this way muſt needs be very difficult to hit on; and in truth 'tis like a Perſon forced to walk over a deep Well upon a ſmall Cord; if the diſtant bottom or his giddy head ſhould make him ſtep aſide, he's loſt beyond hope; but if he keeps upon it, he hurts his Feet, and is ſtill in danger of the burſting of the Cord. However I ſhall venture my Fortune, as

ſome

ſome others before me, and ſhall endeavour to ſhew the unhappy conſequences in both Caſes; for in truth there are Vices not to be ſpared or humoured; tho I have a very unthankful ſort of an Office, when I am almoſt certain to diſpleaſe all ſides.

But before I come to particulars in theſe Matters, I ſhall premiſe thus much, that to compleat a true and happy *Marriage* are required *Vertuous Inclinations, Hearty Love*, and *True Liking*, ſo that they may be both of the ſame Mind, and both have one and the ſame Intereſt and Concern; and to make up this, there muſt be a ſuitable agreement in *Ages, Humours* and *Breeding*, as well as *Religion, Families* and *Fortunes*. Then when the Perſons are ſo well and happily joyned, they may expect to find all that's Good and Pleaſant, all that's Sweet and Comfortable, and

and in a word all the Content and Satisfaction that this World will afford.

But when any of these main and principal *Ingredients* are wanting, if *God* bestows his worldly Blessings upon such a *Match*, it will be much to be wondred at, because in every thing they will be tempted to clash and jar together, making their Lives in continual trouble, like Furious Storms and Tempests, which often end with Ruine and Desolation.

In discoursing of *Unequal Marriages*, I shall insist chiefly upon these three sorts, namely, First of *Old Persons Marrying with Young*; Secondly, of *Marrying without Friends Consent*; and Thirdly, of *Marrying without their own Consent*. And all these I may, with good reason, call *Unequal Marriages*:

The

The first more properly comprehending Inequality of *Ages* and *Humours*; and the two latter, Inequality in *Families*, *Fortunes* and *Breedings*. Of these I shall endeavour to treat with all the Justice and Equity Imaginable, and with all the Impartiality of an unconcern'd Stander by; not fearing the Surly Looks of the *Old Men*, nor the Insipid Scoffs and Jears of the Young.

CHAP.

CHAP. II.

Againſt Old Perſons Marrying with Young.

THis Chapter contains a very odd ſort of a Subject, which will, I am ſure, afford matter enough for Ridicule; for to tye Old Age and Youth together in the Matrimonial Nooſe, is a thing that may well be ranked among the greater ſorts of Extravagancies; and which neither *Nature*, *Juſtice*, or the *World* can juſtifie them in. As for *Nature*, there can be no manner of pretence of Incitement from *thence* by either or both Parties; for what can be more

more unnatural and preposterous than to go about to unite brisk and sprightly *Youth* with dull and senseless *Age*? They might as well have undertaken to have joyned *Summer* and *Winter*, *Light* to *Darkness*, or any other such likely piece of Business, as to think with all the Strength of Imagination to couple together a young lusty piece of Flesh with an old frigid Statue. Then as for *Justice*, it will never be satisfied, for what greater breach can there be of *that*, than to joyn two such different Natures together, which will almost certainly be the Destruction of each other, and to entail a stock of Misery upon Persons for term of Life. But for the *World*, to be sure *that* will never excuse them, but I am confident will be as forward as possible to laugh at them; and in sober sad

sadness such *Matches* seem as if they were designed for the laughing purpose. As for my part scarce any thing can seem more ridiculous; for such *Marriages* look like some very strange extravagant Farce, intended only to set all the Spectators into a huge fit of laughter. And he that observes it well, would think they rather design'd to make mirth and sport for others, than to procure any manner of satisfaction to themselves: For some persons are hugely pleased when they can say *I'm glad I have made you sport Sir.*

But to come a little closer to the matter in hand; I'll suppose an Old Gentleman, whose brisk *days* are over, that has a mind to take a turn or two in the World, and once more venture

ture the ſtrength of his Body upon that comfortable Text of *Increaſe and Multiply*. What can be more unnatural, than for ſuch a dull Walking Clod of Earth, an Old Doting Fellow of Sixty, to fall a Dying, Sighing, and Languiſhing for a Sprightly Girl of Sixteen? Certainly it muſt be very comical to ſee how featly and trim our ſweet Sir *Courtly* dreſſes himſelf up for a Ball, or a Viſit to his Miſtreſs; how Spruce, Gay and Sparkiſh he appears with his New Tricks and Fooleries about him; and withal how antickly fine he is in all his Accoutrements, whilſt a very *Monkeys Face* and a *Deaths Head*, ſhall brave it out and be called a *Beauty*, forſooth. Nor can it be leſs pleaſant to ſee how Ape like he mimicks the Cuſtoms and Actions of the Young *Sparks* and ſhining

Beaux

Beaux of the Town (whom he continually envyes and mortally hates) and to see him how neatly he practises the *Bon Mien*, the *Good Grace*, the exact pointing of the Sword to his right Heel, the genteel role in the Stocken, the *Allamode* combing of the Wigg, the careless placing of the Hat, and the other noble accomplishments of the Town.

But the best of all is to see him addressing himself, and paying his *Devoirs* to the bright Goddess his Mistress, where he falls down right to shewing and commending all his Excellencies, especially those which he fancies may be most pleasing and grateful to the young beautiful Sex. He tells her *He's strong and lusty, tough and sound at heart; and that the Young Men of this present Age are all pitiful, weak, half-gotten Milksops, neither*

ther lasting nor able to do service, and all consumptive Puny Shrimps, fit for nothing but to make sauce of. His Mistress perhaps all the while stands listning, being struck dumb with the Charming Rhetorick of this Venerable *Mumpsimus*. But should Father *Grey-Beard* perceive any sort of Complacency in the Little Creature by simpering, smiling or the like, then he falls on a fresh to bragging of his Great and Mighty Feats of Activity, as how well he can *Run, Leap and Ride*, and the like. But if by chance at any time his Performances are found to be less than his Pretensions (for Old Men oft make tryals) then he comes off with an idle flam or excuse, that *'tis only a Fall, a Strain, or Hurt, or some other accidental Misfortune; but that he can still Drink and Wench with the best of the Town.*

And

And thus he goes on with such extravagant Commendations of his own deer self; all the while out-ranting a Common *Gamester*, and out-hectoring a Town *Bully*.

The Poor Young Girl who knows little or nothing of the weighty concerns of *Matrimony* is perhaps caught at last, being allured into the snare with the gay expectations of being *Married* forsooth, and with the wonderful Honour of having a *Husband* before she has got over the long and tedious time of her teens; or rather (which is more probable) with the flattering hopes of riding in a fine gilt Coach and Six, or with the harmonious gingling of his *Guinea's*; or lastly she is forced upon him by a severe and ridged *Father*, or some base mercinary

Guardian, who upon all accou
makes his Markets on her, a
ſells her at what price he ple
ſes. Whilſt jolly Sir *Feeble Fai*
would leaves no ſtone unturn'
but beſtirs himſelf on all ſid
to obtain his deſire; is as buſ
as a Bee, and as merry as t
wanton thoughts of a bri
young Wife can make hi
But when the Wedding day
come, then he's all in raptur
and is tranſported beyond me
ſure with delicate hopes of
Sweet Encounter as he calls i
Methinks this conjunction ſeem
far unlike that of *Caſtor* a
Pollux, but rather like *Mo*
ſus tying the living and dead t
gether.

But to what purpoſe is all t
ado? Or wdat is the conſequen
of ſuch a hopeful *Match*, b
only the getting himſelf t

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right Worshipful Name of *Fool*, or that more honourable Title of *Cuckold*? And indeed these dignified Names are not very hard to be obtain'd, nor much harder to be deserv'd. For the last of these he is sure to have, let his Wife be never so Chast and Vertuous; except the *World* be wonderous civil in this Point; which I may venture to assure him is no common Obligation. For the Common People, as the times go now, have got an ugly scurvy trick of speaking as they think when they find no inducement to the contrary. But this is not all; from *Sayings* they'll commonly fall to asking of *Questions*; as *What kindness she can have for such a Boyish piece of Gravity*; *what real Comforts can she find in the loathsome Society of a fond jealous Dotard*,

tard, who ſuſpects all that eith
look at or ſpeak to her, and drea
nothing like what he knows he d
ſerves? And wha true ſatisfacti
can ſhe have by embracing a St
tue, and being all night by an u
wholſom Neaſt of Diſeaſes, a Co
Lump of Clay, whoſe utmoſt Pow
is only to encreaſe deſires, and ſ
an Edge upon that Appetite, whi
he can by no means ſatisfie?

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moſt certainly hates him, and
every turn wiſhes him hang'd,
at the Devil; a very kind Creatu
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riſhing him, plagues and torments him? One that cares for nothing but his Money, fears nothing more than his preſence, and wiſhes for nothing more than her Gallants Company, and her Husbands End? Theſe are only Queſtions 'tis true, but they are good comfortable ones however, and ſuch as would make the *Old Man's Wiſh* tunable all weathers. No doubt but our *Heroe* will find a huge deal of Pleaſure in being almoſt tongue wearied to death by a ſcreaming ſhrill Voice, lowder than the Waters of *London* Bridge, or the *Chataracts* of *Nile*; and now and then for a pure breathing Diverſion, to have his Bald Pate moſt civilly ſaluted with a good Brown Cudgel, inſtead of being gently *rub'd by a cleanly young Girl*; or to have a Bucket of fine cool Water

thrown upon him, when h
has far more need of a war
Bed and a good Cordial to che
up his Old Heart. It will a
ſo be a wonderful ſatisfaction t
him to have two or three bawl
ing Brats got for him by ſom
good Neighbour, hanging abo
him and calling *Daddy*, *Daddy*
Perhaps this wiſe Fool of a *F*
ther can hug himſelf with bel
ving he was inſtrumental in ge
ting ſuch bouncing Boys at th
Age, when his kind *Wife* an
Obliging *World* know to the co
trary.

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with that poor and mean pleasure of being *pitied*. The World, tho never in such a good humour, will but laugh at all his complaints, and abuse him for what he has done, saying, *Now he's paid for all his Old Tricks; the Old Sot is right enough served; who bid him play the Fool in his Old Days?* Nay more than all this, the most abominable Rogueries, and greatest pieces of Villanies shall be called *Acts of Justice* forsooth. Sometimes indeed we meet with a very extraordinary kind sort of Women, who slily to prevent the common and frequent distempers of Old Age; and to ease the dear sweet Husbands of their many cares and troubles of this present World, do sometimes give them a gentle Push into the next: but this falls

out as their old Friend the De-
vil and they can agree.

Having made a few Obser-
vations, and consider'd the Tricks
and Ways of the *Old Men* a lit-
tle; let us face about to the o-
ther side, and take a small
View of the *Old Women*, who
can't forget the pleasures of
Youth, but must be sporting
and playing still, tho just at the
Graves Mouth. Certainly this
sight can be no less ridiculous
and strange than the other; to
see an old decay'd worn out *Wi-*
dow cast by a Vail and fairly set
up for a *Beauty* and *Fortune*,
when her shrivel'd Skin looks
like so much Parchment, and
serves only for a courser sort
of Bag to carry her tatter'd
Limbs and decay'd Joynts in,
with an ugly *Hags* Face
look

looking like the true Picture of *Envy*. And all this in expectation of catching some young Woodcock in a Fools Trap, whom she doubts not but to out-wit sufficiently, and shew him a sly trick for all his dissimulation; or perhaps of striking up a Bargain with some Puny Small *Wit*, whom she supposes easily to bring up to her hand, and manage him which way she pleases. Tho by the way *Fools* for the most part are worst edg'd tools to meddle withal, and the most unmanageable Creatures under the Sun.

Now to obtain her Ends (that is to say a *Husband*) 'tis necessary to seem brisk and Young again; and to run back ten years in such a case is but a

ſmall matter. For this reaſon ſhe falls to uſing all the affected Smiles, antick Tricks, and toyiſh Actions ſhe can think of, ſtill practiſing the Genteel Motion of the Body, the ſtately carrying of the Head, the neat ſide glance of the Eye, the graceful toſſing of the Fan, &c. Then to ſhew that all her merry days are not over yet, ſhe's chaunting, gigling, and moving her Body at every ſcraping tune ſhe hears. And ſhe prates and talks the whole Company to ſilence; (for when the Teeth are fled, the Tongue ſeldom lie ſtill) and all her Diſcourſe is of *Fine Balls*, *Dancing Bouts*, *Weddings*, *Merry Meetings*, *Gay Gallants*, *Miſtreſſes*, *Intreagues* and the like. The defects of her Old Wrinkled Face muſt be carefully ſupplied by *Art*, and *Patch* and *Pa-*

must be made use of to . those Furrows which *Old Time* with his Iron Teeth has so well and plentifully bestowed upon her. As for Body, whether strait or crooked, her Taylor can best fit that. But these indeed are disguises too affected and mean, to be of any considerable use in these concerns, being in the readiest way to make the business more odious and ridiculous; for all such unnatural things carry with them a deformity so gross, as can never be conceal'd.

When she finds these little Tricks to fail in the intended promotion of her purpose (as one may venture to swear they will) more substantial Means are then to used; and the only way left, is to give out *she has*

good ſtore of Gold, as a thing that ſeldom fails, and is ſufficient to make amends for all other Imperfections and Defects whatſoever: for that, like the glorious Sun, is never Old or Ugly, but always Brisk and Charming, Young and Beautiful. With theſe gay hopes ſhe probably decoys ſome young Gaming *Fop*, or crack'd *Debauchee*, who when he is admitted to the Favour of a Viſit, ſwears to her *by all that's Good, 'tis her excellent Perſon he admires and adores before all the Wealth and Granduer in the World; and 'tis her Diſcretion, Gravity, Vertue, and* (ſometimes for variety ſake) *Beauty, which he values and eſteems infinitely beyond her Money*; with a great many of ſuch faſhionable *pieces of Gallantry* (as they are called) which every Block-

head

head that is not b..
may see through, a..
both the Knavery and Fo..
And truly this is no great and wonderful thing now a-days to see such base persons as these so seriously to swear and lye for something, when they do it so very often for nothing at all.

This formal *piece of Antiquity* (you must suppose imagining something extraordinary in her self) believes all he says, and perhaps as much more; then pincking up her formal Face with a simpering kind of smile she tells him *She cannot believe but he's a meer Wag, a very Wag all over, and only dissembles and flatters to wheedle kind hearted Creatures; but yet she vows that these same Young Men have*

ſtrange taking
and will never be
.... they are once ſet on.

. this with a Complement and a gracious Smile on her ſide, and a fawning Leer on his, with the Formalities of a ſecond or third Viſit, a Match is clap'd up between the Old Fool and the Young. She indeed expecting great and mighty things, but he gueſſing beforehand what he is like to meet withal, ſeldom comes at her, paſſes away his time merrily, and cares but little (as long as the Money goes briskly about) which end goes forward; So that at beſt he is only as a Kept Perſon in continual Fee. But this won't do with him, for he'll make her to know who's Lord and Maſter, and ſince his old *Grannam of a Spouſe* can't

pleaſe

pleaſe him, her Mony muſt then procure him ſuch a one as can.

But what ſays the World to all this? O wonderous civil! as may be gueſſed by that obliging language which follows. *Oh hang her* (ſays one) *for an Old Beaſt; muſt ſhe be for riding at this time of day? She's paſt Mans uſe now, 'tis high time to fall to procuring.* *Ay* (ſays a ſecond) *what ſhould ſhe do but procure a good bit for her poor Husband and help him at a dead lift? Rot her Old Corps* (ſays a third) *ſhe's good for nothing but to make mony of.* But he, for his part, ſhall be applauded, and commended for what he does, and encouraged for all his fine Rogueries, and ſhe her ſelf muſt be content to bear the brunt of all.

Peo-

People are ſtrangely pleaſed to find *ſhe's met withall at laſt*, and wonderfully pleaſed at every trick he ſerves her, if he ſhould bring a Miſs publickly to his Houſe, or ſome ſuch ſlighty buſineſs; or if he entertains her every day with the ſweet Muſick of *Damn me* and *Rot me* Sparks. But if he chance to find the advantage of touching her *Copy-ho'd*; of making the dirty Acres fly about, the old Houſes to go to Pot, and the tall ſturdy Oaks to rore; that's mirth and ſport enough for a month at leaſt.

I will not inſiſt any longer upon the ill effects and unhappy Misfortunes of ſuch *Matches* as theſe; and ſhall omit the many grateful returns theſe Perſons may expect from their Children and other Relations; who

who are very often fool'd out of good Estates by these means, and New Heirs seldom fail of being produc'd, tho 'tis not in every mans power to get 'em. In my opinion the best Use and greatest Advantage that can be made of such *Matches* is *Pennance* and *Mortification.* For such Old Wives and Husbands (besides the many Afflictions they cause) may indeed prove a better *Memento Mori* than any *Deaths Head*; and perhaps give persons a more lively hint of Mortality than a *Skull* can do. Such sort of *Marriages* may indeed be well compared to tying a man Neck and Heels, and leaving him to shift for himself, whilst his strugling only makes him worse. But how great soever the Misfortunes are, they have always an origi-

original ſo very ridiculous, that they are things more to be laugh'd at than pityed, which have made me leſs ſerious in this Chapter than I thought to have been, or perhaps will be counted agreeable to the perfect Rules of *Gravity* and *Modeſty*; and truly I am very much aſhamed to handle this Subject any longer.

Before I finiſh this Chapter, I muſt deſire the Courteous Reader to take notice, that in all this Diſcourſe there is not any thing ſpoken with the leaſt deſign or intention to bring *Old Age* into contempt; for I always held *that* to be a thing that merits the greateſt *Eſteem*, *Honour* and *Veneration* imaginable. But let all Old Perſons take this along with them, that it will ever be counted baſe and contemptable,

temptable, and a Curse instead of a Blessing, while *it* wants the Ornamental Marks of *Gravity*, *Judgment* and *Discretion*, which always ought to carefully attend it, and be inseparable; and that a merry Old Fool, and a gay apish Matron are things so unnatural, that a very Ingenious Person has deservedly reckoned them among the tamer sort of Monsters.

CHAP.

CHAP. III.

Against Persons Marrying without the Parents or Friends Consent.

THE main design of this Chapter is to shew the great imprudence and impiety of all such as run rashly, or without Friends knowledg or consent, upon such a solemn thing as *Matrimony*; with the sad and fatal consequences thereof; which will be enough, I'm sure, to deter all Persons of any Sense or Religion from stealing of *Matches*, or suffer themselves to be stolen by others. This is a great and abominable Crime which

which has grown wonderful common in these late times; and for ought we can hear more frequent in our Nation, than in our Neighbouring Countries, especially for the Female Sex, because they are allowed more Liberty here, than in most other *Parts*. Though within these few Years there hath somewhat more care been taken to prevent these Inconveniencies, and *Licences* have been more cautiously deliver'd; yet still we find frequent Examples of this nature to the great Misfortunes of the Persons themselves, and sometimes to the Ruin of their Families. And we can't expect it will be otherwise, as long as there are some at every turn ready in the *Dukes-Place*, the *Mint*, or some such Priviledg'd corner of the Town,

Town, who will do this small Job of *Coopling* without the inconsiderable formality of a *Licence*, or the little consideration of the *Canonical Hour*.

I shall first speak a word or two concerning such Men as steal Persons much above themselves in *Fortune*, (for I can afford such vile Practices no better title than stealing.) For though this at present is reckon'd little or no fault in the Man's part, and the more ridgid and censorious part of the World seldom lay any thing to his charge: Yet for my part I can most clearly and plainly see something in it that's most *base* and *ungenerous*, which is far beneath the great and noble Thoughts of *Man*. For to pretend *Love* in this case, is almost as ridiculous as the Ta-

lor that very fairly fell in Love with Queen *Elizabeth*; ſo that the Perſon can have no manner of Colour for his *Deſign in hand* but a greedy thirſting after *Money*, and an eager perſuing after thoſe *Riches* which he hath no ſort of Title to, and gets 'em as unjuſtly as Pirates and Robbers do their Booty. Beſides, to *Marry* purely for *Money*, without any other conſiderations, ſeldom fails of cauſing an unhappy Life: And common Experience ſhews us that ſuch Perſons as theſe have very ſeldom any manner of real *Love* or *Kindneſs* for their *Wives*, though they be never ſuch Accompliſh'd, Beautiful and Deſerving Ladies; then to what a fine paſs have theſe poor Creatures brought themſelves to?

Let

Let all your High Looke
and great Pretenders to la
Fortunes but ſeriouſly conſid
Firſt, What a vaſt piece of
juſtice 'tis to Rob a *Loving Fath*
of a *Daughter* in which he plac
ſo great a part of his *Delight*
to take his deereſt *Jewel* fro
him; and violently to tear
lovely Blooming *Sprig*, whic
he has Nuriſhed with ſo muc
care and tenderneſs: And thoug
the Night promiſes well, th
Horſe ſtands at the Gate, th
Doors open, the Riding-Grown
on, the Lady ready, the Pa
ſon waiting, and all thing
ſmile and favour the Deſign
running very ſmothly a long
yet in a ſhort time after the
are chain'd together, the Ma
gick ceaſeth, the Inchante
Caſtle Vaniſhes into fleeting Ai
the Tempeſt riſes, and whol
ſhowe

ſhowers of Afflictions fall thick, imbittering all their Joys, and deſtroying all their fine expectations. *Secondly*, Let them all conſider what a high piece of *Imprudence* 'tis for a man ſo dangerouſly to venture himſelf with a young Creature, whoſe fickle Fancy turns like the wind, and whoſe ungrounded Love oft upon ſuch accounts meet with its cold and loathing Fits, and curdles to Hatred in a few hours time, which by the overſwaying power of flattering and and threatning Friends may bring his Life at her Mercy. Beſides, if he marry ſuch when her *Portion* is not certain, he commits a double Folly to no purpoſe; and then his *Love for Mony* has left him in a very ſweet pickle indeed.

But now to come a l
closer to the buſineſs of *Ma*
ing without Friends conſent,
to ſhew the greatneſs of
Offence. It always ought to
conſidered that *Nature* has
ven to *Parents* an extraordi
ry Power over their *Child*
making far greater diſtinct
here than in any other Perſ
whatſoever. And as this
of *Government* is certainly
moſt natural of any, ſo
other *Governments* ſeem rat
to have been made in im
tion of this *Firſt Method*; be
for the moſt part *Acquired*
Uſurpation and meer Fo
and increaſed by the Stren
and Policy of more crafty ho
As *Parents* Authority is gr
ſo ought *Childrens* Obedienc
be great too; and all the
mends and Satisfaction they

ver able to make for their *bringing of them into the World*, *Education*, *Estates*, and the like, is only a dutiful complyance to all their just Commands, and a hearty desire of performing all their good Wishes. Here it is that a Young Man shews his noble temper, as well as humble disposition; and 'tis this that *Heaven* promises such peculiar Blessings to, and that the *World* has so oft crown'd with its just Applauses.

As *Marriage* is the greatest concern, and the Principal thing in which a *Parent* always takes most care; and to see them well Matched is as much as to see 'em made happy: So for a Son or a Daughter to be disobedient to this, is the greatest piece of *Rebellion*, as well as the highest point of *Ingratitude* they

can well be guilty of. T
indeed has made many a *Fat*
(and that with Juſtice too
utterly caſt off a hot-brain S
from all his future care; a
whoſe unlucky *Curſes* have
him ſo right, and ſtuck ſo cl
to him ever after, as have d
ven him to the utmoſt Miſer
that attend Poverty and Ra
The greatneſs of this Cri
few young Perſons conſider, eſ
cially ſince they are comm
ly ſo extreamly partial a
ſelf-conceited of their own *Pr*
dence and *Judgment* in chooſin
laughing at their own *Pare*
and *Friends*, thinking them
very unfit Perſons to c
ſult withal, and not Good
Wiſe enough to chooſe
them; but will run madly a
furiouſly on, big with the
pectation of ſome wonder

Char

Charms and extraordinary *Bliss*, till they are soon foundred and lost, like one that rides a fiery Steed that stops at nothing but runs at Swelling Rivers, Craggy Rocks and Deadly Precipices, till the Rider is hurl'd off and dashed in pieces. These are the furious transports of Harebrain Youth, who run mad for a *Face*, and ruin themselves for a meer *trifle*.

If all things be throughly and carefully considered, such a Crime as this must appear extraordinary foul and infamous, and of such a Base Nature as can never be excused by an unconcerned Stander by, such as I profess my self to be. To have a kind indulgent *Father*, whose softest Wishes, and greatest Joys, always attend his *Sons* good Fortune; careful of him

even to the raging Passion o
Jealousie, to bestow his utmo
Pains, use his greatest ende
yours, and still racking h
contriving Head both day an
night; and all with the joyfu
expectation of his *Sons* bein
great and happy after his death
and placing the greatest pa
of his own Happiness in his
then to have a stubborn un
grateful *Son* to dash and over
turn the whole Fabrick of h
great Designs, and by one un
lucky Cast, blast all his thri
ving hopes at once. This
too much for a *Father* to bear
and then 'tis no wonder to se
a *Parent* (tho never so gen
tle and good Natured) decre
the utmost severitys, and at on
blow to lop off a Monstrou
Excrescency.

Tha

That this Offence is puniſhed with *Diſinheritance*, there's ſcarce any thing more common; and a *Father* in this caſe is very ſeldom much blamed, or reckoned ſevere or unjuſt; for when a *Son* or *Daughter* have by their Diſobedience broke their *Fathers* Heart, and and have thrown him off as a Perſon that has nothing to do with them; he has a good and honeſt Plea to leave them to themſelves. Some *Fathers* indeed are often glad to find ſuch an *Excuſe* when they have a mind to put off their *Daughters* without *Portions*, becauſe they are ſure that *this* will certainly vindicate their Proceedings to the inquiring World. So that it is moſt apparent that this is a far greater Crime than moſt young People take it to

be; ſo that for a man of *Ingenuity* and *Generoſity* to be guilty of ſuch a fault, to me ſeems very inconſiſtant. Neither can I well conceive how a man of ſenſe can ever excuſe himſelf from ſuch a prodigious piece of *Ingratitude*, ſince *that* of all other Vices is juſtly eſteem'd the baſeſt and meaneſt, and of ſuch a Nature, that even thoſe Perſons who have ſeemed to make their buſineſs and deſign to act and brag of all other Rogueries, are yet aſhamed of *that*, and are very careful to conceal it, as a *thing* that can get them no manner of Commendation or Applauſe, not ſo much as among their rude Companions.

But let us now ſpend a thought or two about the *Female Sex*. As for *thoſe*, *Nature* has ſeem'd

to

to take a more peculiar Care in moulding them and making them more easie and compliant; and of giving them a softer and more flexible Disposition, finely adapted to Obedience. But to the *Male* it has afforded a stronger and more governing Nature, and has given them more Power and Command. Therefore Obedience and Compliance in the *Female* seems more convenient and necessary, as being more suitable and natural. And if all things be rightly considered, they are not to expect to be their own Carvers in all things, nor to have so large a right in choosing as *Men*. Their Friends Care and Judgment is always rationally looked upon as far more fit and proper for the choice of what will be for

their happineſs and Well-being, than their own fond Humours, which proceed from an unſetled Fancy. So that their main and principal care in this Life ought to be how to ſoften thoſe troubles, and how to make that pleaſant and eaſie which falls to their ſhare, if they ſhould chance to meet with a *Perſon* and *Humours*, not altogether ſo well and agreeable as might have reaſonably been wiſhed for.

The truth of all this will eaſily appear, and become as clear as the Sun, if we come carefully to conſider and reflect upon the Unſteady Nature and Unſatisfied Diſpoſition of *Youth*, and eſpecially of the *Female Sex*, whoſe Reaſons are for the moſt part byaſſed by their Humours, and not ſtrong enough

to discern and search into those things which are best for a *Setled* and *Married* Life. For their Fancies are almost always carrying them aloft, which makes their Brains giddy, overruling their Reasons, and leading them about through by-Paths and uncertain Places, like an *Ignis Fatuus*, and at last looses them in a wild desolate Wilderness. It will be much more apparent and visible, if we look upon *Examples*, which frequently shews us how extreamly unfortunate many young *Women* are in their choice, when it has depended wholly upon themselves. And further, it is very common to find those very Ladies that have been so extreamly *nice*, so wonderfully *curious* and difficult to please, disdaining and laughing at all

that

that look like the *Vulgar*, and ſcorning and diſpiſing all that ſeem *mean* or *common*; ſo that one would think, nothing leſs could ſatisfie them than an *Angel* dropt from the Clouds: Yet (I ſay) 'tis very uſual for theſe *Mock-Criticks* at laſt to throw themſelves under the ſubjection of Whimſical Flutring *Fop*, or a meer ſtarched and joynted Bartholomew Puppet, whoſe Stock of Wit and Mony is as ſmall as his Impertinence and Impudence is large.

If we do but obſerve the generality of the Young Ladies of this our Age, who pretend ſo much to *Modiſhneſs* and the like; we cannot but wonder to find ſo many Inconſiſtencies, and to ſee with what large mixtures of *Fickleneſs*, *Unconſtancy*, *Vanity* and *Unſetled Fondneſs*

ness they are made up withal. How difficult to please, how critical in foolish trifles, how Extravagant and Finnical in their Attire; how wonderfully delighted with all that's gay and glittering, how strangely ubounding in Discourse, how toyish and freakish in their Actions; having vitiated Palates that can relish nothing that's Grave or Serious, or can endure any thing that's prudent or discreet: We may (I say) when we consider all this, well enough conclude that that Person who courts one of them, and desires to gain her, needs only a gay lac'd Coat rather than a decent one, to please her nice Fancy; an Impertinent Tongue (like Sir *Formal Trifles*) overlaid with Fustian and Bombast Words rather than

than ſenſe, to hold her in diſcourſe; and a Maggotiſh Noddle well ſtuffed with Impudence (like Sir *Poſitive at all*) to make her believe any thing.

Upon ſuch ſort of Perſons as theſe, common experience ſhews us that *Dancing-Maſters* and *Singing-Maſters* have chiefly the greateſt influence; the one by the nimble ſhaking of his Heels, and the other by the cunning quavering of his Voice, ſo melting and charming the poor Fool, that ſhe's all upon the ſighing whining Vein, till ſhe's ſtark mad to be delivered from her old Fathers Clutches. And this is much more likely if Age has not ſtrengthned her Reaſon, or ripened her Underſtanding ſo far as to diſtinguiſh between gay things

things and good things, and to discern the fatal effects of such Baseness: and this brings her to laugh at the kind and wholesome advices of a *Father*, and to look upon her *Friends* as all peevish, silly and inconsiderate Persons that deserve not a serious thought to be thrown away upon them. After this indeed Years may harden her in her wickedness, and help her to a large stock of Impudence, but they seldom teach her any Prudence or Discretion, for her ridiculous Follies and stubborn Vices will yet grow stronger with her Age; like gliding Rivers and flowing Streams, still encreasing the further they run from the Fountain-head. But the poor self-deceiving Creature seldom looks about her, till the manifest appearance of approaching

ing

ing Ruin from an inhumane curst Husband opens her Eyes to some purpose, and shew her that all the Wit and Experience she have got are the dearest things she ever purchased before now.

Thus we find many sad Examples of this Nature, of several Young Persons who run rashly and without any sort of Consideration to get themselves married, never minding any thing that belongs to such a Condition, but those vain flattering Pleasures that their deluded hopes present to their distant view through a corrupted and false *medium*. 'Tis often seen that many a poor Young Girl is trickt and cheated into *Matrimony* to the great grief of her Parents, and her own lasting Torment; and that too

too when she has but a small knowledge of the troublesome cares and concerns of this World, and before she well understand what a *Husband* means, or what and where lyes the Conveniencies and Inconveniencies that a Married Life is capable of. And perhaps the Person that did it is some debauched beggarly Rakehel, some base ungenerous Fellow, whose *Dunghil Passion* will never raise his drowsie Soul above the smell of *dirst*; and desires nothing but *Mony*, which he so greedily devours and swallows down to his Wives ruine, and his own Destruction.

Now the main Source from whence these Passions (on the mans account) do rise, and the chief Spring that moves so many young mens Affections, and hur-

hurries away their Reasons from paying the Respects due to their *Parents*, is *Beauty*; an Object that always carrys something with it so excellent and Charming, as can never be well defined or described. And 'tis *this* that so many times sets Unsteady Youth all in a raging fire, so violently tossing his tempestuous Soul, and so forcibly carrys him on towards his *Imaginary Bliss*, that the loud crys of *Reason* can never be heard, but only when it comes with a gentle smile, to favour the cause in hand, and plead for that soft Passion: and this causes them sometimes to be so extravagant as to make *Goddesses* of Women (*Angels* at least) and place even *Divinity* it self in a poor silly Mortal. Then you'l hear nothing

thing from him but *Wishing*, *Complaining*, *Sighing*, *Languishing* and *Dispairing*; of *Charming Pleasures*, *Gentle Flames*, *Broken Hearts*, *Melting Tears*, and the like; and all his Discourse shall be about his *Mistress*, of vindicating her to all the World, of undertaking all desperate Attempts, and Dying for her three or four times a Day. These things, tho foolish enough, are true, and oft deserve more Pity than Laughter; for *Beauty* the chief cause of all this, is like a cruel *Basilisk* that often kills us at distance, and before we know any thing of it.

The Old Men indeed come bluntly to their Sons, and tell them that *Beauty will buy no Beef*; (a course Complement to one up to the Ears in Love)

But

But the Young Men as pertly reply, *It will buy Content which is far better*; an Anſwer truly ſufficient, and of full force we grant, if it were as true as the other. But this we frequently find ſo far from procuring any real ſatisfaction or *Content*, that it has many times been the primary Cauſe of the greateſt Miſeries and Afflictions that can befall a *Marryed Life*. And if Prejudice be wholly laid aſide, 'twill eaſily be ſeen that ſcarce ever any *Marriage* has been on both ſides happy, that had no other Foundation than what comes from the Charms of outſide *Beauty*; which indeed is far more fit to increaſe a Mans Appetite, than to ſettle any true Liking, and will ſooner procure Fondneſs than real Love; the fatal Effects of which

is

is *Jealouſie*, that curſed Bane to all the Pleaſures of the *Marriage-Bed*, which makes their beſt Delights a raging Torment, and turns the greateſt Bleſſings into the greateſt Plagues. So that to have *this* without Virtue, is a thing that none but ſtupid and ſenſleſs Perſons would endure; For then 'tis like a hot burning Coal whoſe bright and ſparkling looks many may gaze on with admiration enough, but none but Fools and Madmen are willing or daring enough to touch. For who but ſuch a Madman would for the gratifying of his fancy run and throw himſelf into the devouring Flames? Who for a few tranſient fits of Joy would part with all the Pleaſures of his ſoft and ſweet Repoſe? Who for the Honour of Embracing

a paint-

a painted Cloud, would forfeit both his Heaven of Content here, and his Heaven of Happiness hereafter, by being always upon the rack of *Jealousie*, and tormenting Fears, least his Beautiful *Jezebel* prove false, and another admire that Phantastical Face which he himself formerly doated on.

Let us consider *Beauty* by itself, and quite stript of all those Ornaments she borrows from the Arts and Tricks of others; for her upper Decorations she gets from common *Shop keepers* and *Tyre-women*, her lower ones from *Taylors* and *Brokers*, and her sweet ravishing Complexion very often from a little Stuff that comes from a *Painters* Pencil, which sometimes dawbs her over like a Sign Post. There uniting all the

their Force do dress her up as gay as possible, and are as extravagant (if it can be) as our unbounded Fancies. I say, if we seriously reflect on all this, we should not find *it* so considerable as to make us forget our greatest Blessings our Freedoms to enjoy *it*; nor yet so permanent as to make us hope for any lasting Pleasures from *it*. For when 'tis never so natural, a small fit of *Sickness* oft takes away the superficial part of it, and a *few years*, *Children*, and *Ill Nature* do take away all the rest of the varnished Features. Then the hot fit of Passion soon turns to the cold one of loathing; and all those *soft Joys* and *charming Pleasures*, which raging and unruly Desires expected to meet withal, dull *Fruition* and *Experience* finds absent,

ſent, and nothing left but a rotten decayed Veſſel bereft of all that's good, and emptied of all its Delights. So that Young Perſons are under a very ſtrange miſtake when they think *Beauty* alone can make any *Marriage* happy; for this they may be moſt certain of, that whatſoever *Love* has no ſtronger legaments than what proceed from *thence* (beſide the Racks of *Doubts* and *Jealouſies* which ſo often attend it) can never laſt any longer than *that* will; no more than that Love which is grounded on *Mony*, can outlaſt the ſpending of it.

There are ſeveral other things beſides *Beauty*, which make many a Woman be loved and admired, and oft cauſe Young Perſons to tranſgreſs the Duty

the

they owe to their *Parents*; as *Good Nature*, a fine *Carriage*, a *quick Wit*, and a *sweet Voice*: and all these have each their peculiar Charms, and are admired by many men (and perhaps with justice too) as much as *Beauty* it self. Yet for all that, when every one of these unite their Power and Forces, and meet together in one Woman (which is certainly as strong and mighty temptation for Youth to encounter withal) they are many times misfortunes (when abstracted from vertue) rather than Advantages, and Plagues rather than Blessings, *there* being all to be found in many a common *Prostitute*, and in the very worst of Women. Neither indeed can these procure any manner of satisfacti-

on or real content, when *true Love*, *Vertuous Inclinations*, and a *Competency* are wanting; the two former being absolutely necessary to make firm their Happiness, and keep it so perpetually; and the latter to gain Friends consents, and to crown all their Joys.

Now what man in his right wits that has the least grain of consideration in him, would ever be so grosly silly and senseless as to marry a Woman (though endowed with all the forementioned Charms) that he knew for certain did not really love him, or has not Vertue or Honour to continue that Love? Certainly he can have no manner of regard to his Quiet and Happiness in this Life; or must

be most strangely ignorant of the means and way to it, who shall thus foolishly plunge himself into the midst of an Ocean of *Doubts*, which will be a devouring Torment and a perpetual Rack to his Mind, if he has any thing of Life or Soul in him. Yet he that marries a Person without his *Parents* consent, (the want of an Estate being supposed to hinder their consent) though perhaps he is not absolutely certain his Mistress don't love him, yet he can never be certain she does, or that she don't love his *Mony* far better than himself, which if he knows he's doubly mad to marry her. For when all such Persons first set their hearts upon *that* (as it is most frequent in this case) they mind

little else but those ill Pro
perties and ridiculous vanities
that all mean Persons so muc
seek after; and what is mor
usual than to have *Mercinar*
Spirits soon lose all sense of *Ge*
nerosity or Gratitude?

Some Persons are of Opi
nion, that if they marry with
them of Inferiour Rank, the
can manage them as they
please; and do verily believe
that *gratitude* will always b
a sufficient Obligation to bin
them to all *Affection*, *Love*,
Respect and *Obedience*; and by
this means they propose t
themselves strange and won
derful things, and their con
trivances the best ordered, an
the most ingeniously invente
that can be for their quie
and content. But such a Per
so

ſon ought to be put among the Cautious Sir *Solomons* Projectors, and be ſure to meet with no better luck than he; for this is a vain and fooliſh ſuppoſition, fit for only the unthinking part of the World, and contradicting all common Experience. For that conſtantly ſhews us that he that takes his Maid for his *Conſort*, finds her no leſs Proud and Imperious, than he that marries with one of the Higheſt Rank; nay very oftentimes more; for all Baſe Born Inferiour Perſons (though naturally of a Diſpoſition good enough) are ſtrangely changed and altered by ſuch Honours, as being ſo much above their Companions; which makes them have a vaſt conceit of their own Worth and Merits; their Pride

and Insolency encreasing
that degree as they becom
altogether insupportable; wh
better Educations are far mo
noble and generous, being apt
to own Obligations.

Not to insist too long upo
this Head, nor to be too t
dious on this Subject; in shor
all Young Persons whatsoev
may observe and take this f
a most certain and undeni
ble Truth, that they neith
have nor can have a pow
of disposing of themselves
they please, as long as the
Parents or *Friends* intrust
by them are alive, and the
have any manner of depe
dence upon them; and l
their Inclinations and Desir
be how they will, they ca
not enter into such a solem
and sacred Institution as *Matr*

mo

mony of their own accord without their *Parents* consent; they being so far part of their Goods (and the cleareſt and moſt valuable too) that to give themſelves away unknown to *them*, is a kind of Robbery or Theft, or perhaps ſomething worſe. This is a Crime which they can never anſwer to God or Good Men; for a *Marriage* is not real or truly compleat according to God's Laws, till *Parents* by their conſent make firm the Contract. And this is the common Opinion of the chief of our Divines, as far as I can underſtand.

But ſome perhaps whoſe ungoverned Paſſions have wholly led them away, will pretend that the ſoft *Allurements*, and

ſweet *Temptations* of *Beauty*, *Good Nature*, *Wit* and the like, have been ſo very ſtrong and powerful, that they have not been able in any manner to reſiſt them. I will not examine how Humane Nature may reaſonably be ſuppoſed to have power of encountring *there*; but however this Pretence will never ſerve, ſince the venturing to ſtand the brunt and force of *them*, and of favouring of *Opportunities*, is one of their Principal Faults. For *thoſe* above all things, are ever to be moſt carefully and cunningly avoided; and ſhunned as the moſt dangerous Infections; and like a full neſt of inraged Hornets, diſturbed by ſome unwary Traveller, more to be fled from than fought withall. Beſides *temp-*
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tion is a poor pretence that every common *Prostitute* makes use of to extenuate and excuse her filthy Lusts, and every Perjured Villain to uphold his Rogueries; and if this would hold good, the greatest Wickedness in the World might go unregarded, and Crimes of the highest and blackest nature go still unpunished.

Therefore let Children consider and dread the Unhappy Consequences of all such *Matches*, as their own Rashness and most Unruly Desires leads them to; whose beginnings are commonly with the violent and hot flames of Love, and do soon turn to the sad and cold fits of Loathing. By this means it is com-

mon for a Man to have a tormenting *Wife* that plagues and hates him, ſtubborn and rebellious *Children* that deſpiſe and ſcorn him, an *Eſtate* quite ſhattered and waſted, his Unhappy Self upon the very brink of certain *Ruin*, not knowing how to avoid or eſcape it, and all the time perhaps the hatred and anger of his unreconciled *Parents*; which laſt will always be as a devouring and gnawing Worm, and a clog of ſome weight to his diſtracted Soul. For *Diſobedience* (the fatal cauſe of their troubles) is an aſperſion ſo very vile and ugly, that nothing but Time and Repentance can wipe off in this World. And therefore once more let me earneſtly deſire and adviſe all Young

Young Perſons whatſoever to have a more than ordinary care of ſuch things, and that their *Stubborneſs* and *Diſobedience* do not pull down *God's* juſt vengeance, and their *Parents* curſes upon their Head.

CHAP.

CHAP. IV.

Againſt Perſons Marrying without their own Conſent.

Parents I do not doubt but will be well enough pleaſed with moſt of the Paſſages of the former Chapter, ſince that ſpeaks ſo much in behalf of their Prerogative, and againſt *Childrens Diſobedience*; but I am afraid they'l ſcarce reliſh this following Chapter, nor well digeſt a buſineſs which touches them ſo nearly; for this treats of the laſt ſort of *Unequal Marriages*, in which they themſelves are the prin

principal Actors and are moſt guilty, namely of marrying their Children without their Conſents, or againſt their Wills. We may obſerve that every Perſon is very angry and uneaſie when he comes to ſee his own vile Practices and Vices laid open to the cenſuring World; but above all, Old Perſons take it moſt grievouſly, becauſe their high conceit of their own Experience leads them to believe themſelves beyond doing of Injuries, or at leaſt of deſerving to be cenſured.

I am now arrived and juſt entring upon a moſt ſad and Malancholly Subject, and I cannot but beſtow a few ſerious reflections and ſome mournful thoughts upon it; a Sub-

a Subject that many are apt to ſtart at, and cannot endure ſo much as to hear it once mentioned, having experimentally found the ſad and fatal Effects of it, either in themſelves or their Relations. And this is a *Curſe* that mean and Inferiour Perſons are ſeldom or never liable to, and are but very rarely troubled with the Misfotunes that ſo commonly attend it. But *this* very frequently accompanies the Gaudy Pomps and Airy Noiſe of *Magnificence*, *Grandure* and *Riches*, ſtill aiming and ſtriking at great and lofty Places, whilſt little ones commonly eſcape free; like the ordinary and common Diſeaſes which proceed from Luxury, being ſtarved at Cottages do always ſhun them, and inhabit Courts and

and Palaces. So that this is a thing that lights more upon the heads of Great Persons Children than others, and that too upon the *Female Sex* more commonly than the *Male*.

As for the greatness of this Injury, there's nothing more apparent; being such, that all the pains and cares that a *Parent* is able to take or perform for a *Child* in this sad case, can never make amends, or give any reasonable satisfaction, the Misfortune being often so large and compleat, that it is beyond the Power of Man to relieve, or give ease to: Tho a *Married Life* is very often found to be the happiest and most comfortable of all others; yet when it comes to begin thus dismally,

it mostly proves the worst of all conditions whatsoever, and is very often one of the greatest Plagues that can well befall a Man, making their conditions more sad and miserable than the poorest Wretches who beg bread from door to door: and this may be confirmed sufficiently by too many lamentable and deplorable Examples of this kind. So that a Wise and Thinking Man (especially if he comes to consider the great sins that constantly attend it) would sooner choose the basest and meanest *Imployments*, and most contemptible of all *callings*, than endure those restless Tortures, that so necessarily belong to all such Unfortunate *Matches*.

For

For a *Parent* to bring up his *Child* with all the kindneſs, tenderneſs and care imaginable; to be always ready to inſtruct him in every good and vertuous Exerciſe; to be moſt exact in teaching him all the excellent and noble Accompliſhments which his *Condition*, *Eſtate* and *Quality* ſo much deſerve; to ſuffer him in, and to procure him all the moderate and Innocent Pleaſures and Recreations that may be had; and to indulge him and love him as his own Soul, is a thing tho frequently yet very commendable, and is ſomething that will bind a generous Diſpoſition far ſtronger than the Obligations that proceed from *Power*, *Fear* and con-

conſtrained *Obedience.* But then for ſuch a *Parent* by his over violent zeal, and too eager deſire after his *Sons* Happineſs, by an unlucky blow to ruin him at once beyond all relief, is a thing moſt ſtrange, unaccountable and prodigious. I am extreamly ſorry that I can truly ſay, 'tis a thing that has been often done and practiſed; and that too by ſuch *Parents*, whoſe good *Reputations*, *Gravity*, *Prudence* and *Ingenuity*, would have ſpoke far better things for them, and (one would have thought) might have taught them more *Vertue*, *Piety* and *Honeſty*, or at leaſt more *Wit* and *Diſcretion*, than out of a fooliſh Humour, ſcarce worthy of ſuch a care, to imbitter their Childrens Happineſs, and en-

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tail Misery upon their Families for succeeding Ages.

When I come to consider the strange cares and troubles that *Parents* have for their *Childrens* sake, 'tis then, and only then, that I am ready to think almost all *Marriages* unhappy and unfortunate: but on the other side when I look upon the sweet comforts and pleasant satisfaction they receive from their good behaviour, and their hopes they feed themselves withal of their proving well, when they see nothing to the contrary; I find those are Engines strong and powerful enough to hold them up, and to keep them from sinking under a load of cares and concerns. *Parents* Lives are often like those of *Poets* and

Game-

Gameſters, who can very rare-
ly arrive to the pleaſure of
being cool and at reſt; their
buſie Souls and overwhelm'd
Deſires are continually in flame,
which never ſuffers them to
have a calm and even tem-
per, but makes them always
either in Raptures or Diſpair,
according as their good or bad
Fortune requires it. 'Tis their
overdoing of things which com-
monly ruins their Deſigns, and
breaks all their meaſures; *their*
exceſs of *Love* makes their *Chil-*
dren bold, impudent and ſau-
ſie; their overmuch *Care* and
deſire for them, makes them
idle, careleſs and undutiful;
the *Jealouſie* makes them miſ-
truſtful, diſdainful and to
hate and ſlight their Com-
mands; and their *Rigidneſs*
cramps and deſtroys all their
gene-

generous thoughts, and corrupts the Morals. Yet they think many times they can mould them as they pleaſe, and incline their minds as they think fit; and becauſe they ſuppoſe their *Children do not know what is good for themſelves*, their threats muſt drive them to it, which deſtroys the very eſſence and nature of *Good* of Marriage; and when they have once got them coupled to an *Eſtate* and a few *Titles*, they think they have done all; tho perhaps they have undone all, and ruined them to all intents and purpoſes.

That no man might think that I have ſaid any thing out of Ill Will or Prejudice, I do freely and ſincerely declare, that I have ſo good

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an Opinion of all *Parents*, and particularly of these sorts I am treating of, that I cannot so much as suppose any of them to desire, or heartily wish their *Children* the least Hurt or Injury, much less their lasting Misery or Ruin; (tho we find several upon the account of Faults and Disobedience, to have put extraordinary ill things upon their *Children*, and such as they themselves must need know to be hard and cruel.) But when I go about to acquit them of this Vice, I must of necessity accuse them of an insufferable piece of Folly (besides a horrible Sin which I shall mention to them by and by) when they think to make that *Match* happy which begins with hatred and loathing; and this is a ridiculous thing which

men

men of their Age and Experience can never be supposed to be ignorant of. They may as well hope to see the Poles of the Heavens meet, or make Fire and Water agree, as the Loves, Inclinations and Affections of some Persons. Young Peoples Humours and Passions are very often strange and ungovernable, and such as are impossible to unite; and *Fathers* are not to imagine that their *Children* are like Trees, in which they can graft different Humours and Inclinations, as well as different Fruits.

But some *Parents*, who beginning to perceive and reflect upon the miserable and deplorable Effects of the hard and severe Usage, their Pity flowing in a-pace, do still flatter them-

themſelves with the hopes that *time* ſhould eaſe them, and help to ſet all to rights again. And this is the common and threadbare Pretence that all *Parents* make uſe of to excuſe their Severity and Injuſtice; for, ſay they, *tho the Wound be wide and troubleſom, yet the Cure is not very hard; time and balmy Blood, with a little care, will make all well again.* But ſad Experience confutes this, and ſhews it to be altogether falſe and frivolous; for we conſtantly find that length of *time* and *days* do very rarely produce any ſort of cure for this Diſtemper (as it has been often hoped for) but for the moſt part rather encreaſing the Torment; for theſe Wounds are like the breaches of Ships and Veſſels which time only make

makes wider, but can never stop up; which as the frequent and common Diseases of *Old Age* and *Years*, growing worse and worse, till kind Death comes and puts an end to all. Only sometimes we happen of an Ingenious Pious Person, who has got the *Stoical* knack of slighting all troubles and caring for nothing, and to ease himself in this case will be sure to cause his Wives *Money* to gingle, make havock on her *Cash*, and the Yellow Boys fly merrily about like dirt, in his Cups once ran home to bestow three or four or half a dozen genteel curses upon his kind hearted *Parents* by way of thanks; and briskly and finely pass away his time among the honourable Society of *Chimney Sweepers* and *Porters*.

As for *Emperors*, *Kings* and such kind of Persons as those, I shall not dare to presume to meddle withall, or concern my self in this case; nor will I venture to determine any thing in the Mysterious Matters of State: But to all others I must take the boldness to tell them that this is a very heinous Offence, and piece of Wickedness, that can never be let pass unregarded. They indeed may make the Minister joyn their hands, but the *Marriage* can never be compleat or lawful till their hearts be joyned too; this being a most perfect violation of their Native *Freedom*, and to be forced this way is the worst and most miserable of all slaveries. Neither can these *Pa-*

rents

rents any ways acquit themſelves of making their *Children* guilty of two mortal and moſt abominable Sins, namely *Perjury* and *Treachery*, and thoſe of the baſeſt and blackeſt Die too. For let any man ſeriouſly conſider and ſee if they can find or imagine a greater and groſſer *Perjury*, than to make the moſt ſacred and moſt ſolemn *Vow* that can be thought of, in the aweful preſence of *God* and the whole *Congregation*, to a thing that is abſolutely falſe? Or indeed how can there be a baſer piece of *Treachery*, than to make ſuch a ſolemn *Vow*, when they neither can or will keep it; and in a concern upon which ſo nearly depends all that's good and happy in this world.

For my part, when I come to consider the greatness of these Crimes, I can but tremble, and am amazed at the very thoughts of such Monstrous Impieties as these; and can but strangely wonder how either *Parents* or *Children* dare so much as appear in such a horrid Business, and are not afraid of the *Divine Vengeance* in the very Act. For certain Experience shews us, that things done with so much *Precaution*, *Consideration* and *Solemnity*, always strike a most sad and deep terror in mens hearts, more than sins commonly practised, though never so great and heinous. This most sacred Order of *Matrimony* is not to be plaid with all, passed slightly over, or made

made a common property for *Private Interest*, but there ought to be a wonderful deal of Caution and Care in it. And when a *Match* begins with two such shameful Crimes as these; 'tis no wonder at all if the *Almighty* sends his Plagues upon their heads, punishing *Parents* in beholding their *Childrens* Miseries, and *Children* in feeling the deadly effects of their own *Perjuries*: nor is it strange if the Devil be suffered to sow his cursed Dissentions among them, and keeping them at such a vast distance that nothing can reasonably be expected but Despair and Desolation.

Now a main and Principal Cause of all these troubles and disturbances, and that makes

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Old Men ſo raging mad a
deſperately hot, is *Mony*;
thing which always comman
ed, ruled and governed t
more degenerate and baſer pa
of the World as it pleaſe
bringing them wholly and e
tirely to its own Devotio
and making them hazard a
Troubles and Dangers, H
nours and Reputations, an
their very Bodies and Souls
and all in hopes of obtai
ing Favours from, and enjo
ing that *Bright Beauty*. Th
'tis that caſts ſuch a dead
miſt, and blinds *Parents* Eye
perverts their Reaſons, and co
rupts their Underſtandings ſ
much, that all Great and G
nerous Thoughts, all Glor
ous and Noble Deſigns ar
clog'd, pul'd down and de
ſtroyed; ſo that by this mean
the

they become so sordid and dull, as they cannot distinguish between the best and worst things. 'Tis for *this* that many a *Father* toyls and torments himself, racks and disturbs his Plotting Brains, for a stubborn ungracious *Son*, who won't so much as bestow upon him the ordinary Complement of Thanks, but will spend and and make it fly faster than ever they got it. *This* is so sweet and pleasant, that the most ridged *Quaker*, and most precise *Puritan*, who will scarce permit or endure the most common and innocent *Recreations*, yet they shall finely recreate and solace themselves with *this*, and hug themselves over their full Bags, whilst Beggars may starve in the streets for all any of them.

Parents do ſtrangely plea themſelves with theſe hope and are continually endeavou ing to imprint their infec ous Notions into their *Childr* when they are young, tellin them what ſtrange things the may expect from a good *Fo tune*, ſo that they may mak it their chief Buſineſs to ob tain it; for they themſelv believe there is no Happine equal to a large *Eſtate*, no no pleaſure like the ſight a huge heap of *Guinea's*; that if they can but obta *this* for their *Children*, the think their own and their Hap pineſs is perfectly compleat But this a vain and ridicu lous conceit, which whol Multitudes pleaſe themſelv withall; for *Riches*, if we con ſider the many ſlaviſh care

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and troubles that so constantly attend them, are far short of that value that their gay and glittering appearance makes them seem to be. And in truth they are but *Baubles* and meer *Trash* at best if compared with a clear *Unspotted Reputation*, and a true *Contented Soul*; neither will all the Gold in *Peru* purchase one Moment of real Satisfaction to an unsatisfied and disturbed Mind; but will rather serve as a heavy Clog to his dejected Spirits, to plunge him the deeper into a Sea of Sorrows.

Covetousness is a very strange and inconsistant thing, and (as a very Ingenious Gentleman observes) seems not so much a Vice as *a deplorable piece of Madness*; so that I can

reckon it nothing but a tor
menting Diſeaſe and plagu
which is peculiar to ſome ſor
of Conſtitutions; and is mor
Contagious and Epidemical i
Old Perſons than the Gou
Stone, or Palſie, and ver
often a far greater Torme
than any of them. In th
ſpending *Mony*, I grant ther
may be ſeveral ſorts of Plea
ſures; but in the hoarding o
it up, and keeping *it* unde
Lock and Key, (and very
often for they know not whom)
and making no uſe *on't* at all;
for the pleaſure of that, I own
it goes beyond my conceptions to imagine, unleſs it be in weighing and telling of *it*, and then I reckon that picking of Straws and catching of Fl;s are far more noble and innocent Recreations. This how-

ever

ever has been always observed, that all such Persons who desire and love *it* most of all, and hug and grasp it closest, do constantly make the least use of *it*, and find smallest comfort and satisfaction by it. As for the Pleasures and Joys that belong to much *Riches*, they are always more imaginary than real, and the *Ease* that so many expect in the enjoyment of *Mony* is commonly found to be the most false and Chimerical of all things. And he that eagerly persues and thirsts after abundance of *Mony*, only with that expectation of living a *Quiet* and *Undisturbed Life*, is as ridiculously silly as he that hid himself in the Water cunningly to avoid a shower of Rain.

For

For my part whensoever I carefully reflect upon the many sad *Disquiets*, *Noyses*, *Envies* and *Censures* that so constantly attend *Grandeur* and *Riches*; I can but admire that they should be so hotly sought after; and also can but heartily pity the sad and mournful conditions of many excellent Young *Ladies*, who only for the sake of their *Quality*, *Greatness* and *Fortunes*, are forced and driven by the dreadful fears of threatning Ruin, to do that which is directly contrary to their Natures, and which their Souls most abhor; and that too by base *Uncles* and mercinary *Guardians* (oftentimes the worst of all People) as well as Parents themselves. On the other side I can but almost envy the quiet and most happy state of

many

many Inferiour Persons, whose *Qualities* and *Fortunes* are so small, as never to prove dangerous to their *Ease*, or be made a trap to their Ruins; and can bless themselves with the sweet satisfaction of Liberty, and with perfect Freedom of Choice, being truly happy in each others Loves and Affections, not teas'd and troubled with those base and contagious Noise of *Sueing for Portions*, *Tenants Complaints*, *Creditor-Duns*, *Neighbours Quarrels*, &c. nor plagued with the naucious Impertinence of a whole Covy of griping *Lawyers* and mercileſs *Atornys*, and a House full of Writings at every Match.

There is one most ridiculous piece of *Folly* that I have often observed in several *Pa-*

rents, which apparently ſhews that *Mony* has turned and made their Brains ſo muddy, that they are not *right*, that is, they will never conſider of, nor ſuffer any thing, tho never ſo eſtimable and valuable to ſtand in competition with *Mony*, no not ſo much as to make the Scale even. So that by this means none of thoſe noble *Acquiſitions*, and excellent *Accompliſhments* as *Learning*, *Education*, *Nobility*, *Ingenuity Vertue*, *Good Nature*, and the like, ſhall ever be eſteemed of, or thought of any value; whilſt their Grand Idol *Mony*, like a moſt Soveraign and Abſolute *Monarch* ſhall rule the World, and ride Great *Lord* of the Univerſe; the mean time *theſe* ſhall crouch beneath its Feet, and

and be content to go in Rags. This is a piece of *Folly* that one would think People of their *Discretion*, *Experience* and *Prudence* should above all men not be guilty of, being of that Age, as can never be supposed not to know the real value of these forementioned things. For my part I think 'twas most generously and nobly done of the Old Merchant that granted his Daughter to that Ingenious Gentleman who valued his *Education* at fifty thousand Pounds, and his *Barresters Gown* at as much more.

Notwithstanding all that have or could be said by others in the exposing this most manifest piece of *Ignorance* and unthinking *Prejudice*; yet still we see *Parents* run on in their

old perverſe ways, without either *Fear*, *Wit* or *Honeſty*, ſo that neither *Senſe* or *Reaſon* can no more be driven into their Heads than into a Mill Poſt; but ſtill reckoning and judging all their *Childrens* Happineſs by the rule of their own corrupted and byaſſed thoughts, and their depraved and (ſometimes) doating Diſpoſitions; and ſo impertinently cautious it ſeems ſome are, that after their Deaths, the conſent of no leſs than ſix or ſeven muſt be had for the Marriage of a Daughter. Some we find ſo inconſiderate and raſh, that they ſhall willingly chooſe for a Son-in-Law the moſt *Dull*, *Illiterate Blockhead*, the moſt *Sordid Senſleſs Sot*, the moſt *Ill Natur'd Deformed Fellow*, and the moſt Hor-

Horrid Wicked Wretch that can be, for the ſake of his *Mony*; when at the ſame time an *Ingenious*, *Vertuous*, and moſt *Accompliſhed Gentleman* ſhall be caſt off, and not look'd upon, and for nothing elſe but that poor and pitiful Reaſon, *that his Eſtate was but half ſo large as the others.* Now let any Perſon of Common Sence but conſider and judge if theſe be not pitiful Inconſiſtant *Follies*, beneath any Man that has any manner of Pretences to common *Prudence*, *Piety* or *Honeſty*.

There is another Humour I have obſerved in ſome *Parents*, which has the ſtrongeſt tincture of *Baſeneſs* and *Partiality*, that is, they ſhall uſe their utmoſt Power, and be

ſtrangely careful to put off a Daughter to any Pittiful Fellow that has but an *Eſtate* bigger in Proportion than what ſhe's like to have, tho it be never ſo much contrary to his *Parents* conſent; and then at laſt perhaps find ſome fooliſh quibble and ridiculous pretence to fob her off with a few gay Promiſes, and give her nothing at all, eſpecially whilſt he is alive. It would certainly make a very pleaſant Farce but to take notice of and obſerve the many grave *Inſtructions*, cunning *Ways* and ſly *Tricks*, ſuch a Parent makes uſe of to obtain his ends; how wonderfully careful and exact he is in teaching his Daughter her Leſſon, how extraordinary civil he is to the young raw *Gallant*, and how large

large and weighty are his Promiſes, till he once perceives the Gudgeon well hooked; then but to ſee how ſlily the Old Fox gives them the ſlip, leaves them both in the lurtch, and marches off as gravely with an idle Flam to his *Father* as if he knew nothing at all of the Buſineſs.

Yet ſuch a Fellow as this will never endure to hear of a Son to marry one a little below his *Fortune*, tho never ſo deſerving a Woman, but will be always telling him what a vaſt happineſs 'twill be for himſelf, and what a wonderful comfort 'twill be to his Old Father, to ſee him marry a mighty rich Wife. *Ah* Tom! (ſays he) *a Fortune* Tom!

thou look'ſt like a good honeſt Boy; I tell thee there's nothing like a good Fortuue at laſt Tom. *Thy Mother was a Fortune* Tom, *elſe Old* Jack *muſt have knock'd under board, and ſhrunk in his head, and been content with making a leſs Figure in the World. Ay but (ſays Tom again) you won't allow me any good Cloaths, nor ſcarce a Shilling in my Pocket, and how ſhall I go to work to get a Fortune? Ah* Tom (crys the Old Miſer) *times are very hard, and Mony is ſtrangely ſcarce; you ſhould learn to be a good Husband* Tom; *I ſave it all for thee Boy. But however ſince I have one in my Eye for thee, thou ſhalt wont for nothing if thou doſt but get her? Ah brave* Tom *Boy! right Fathers nown Boy; ſhant we cheat the Old Fool her Father, Hah Boy?*

Boy? Upon this perhaps *Tom* gets new Cloaths, and he and his old Father fall to work upon some young Creature much above his *Fortune*, and perhaps gets her and marrys her to the great Grief of all her Relations. But if Matters should chance to come to the Pinch, and to the utmost Extremities that may possibly be in this case; Old *Jack* will be sure to find a trick to slip his own Neck out of the Noose, and leave poor *Tom* fairly to hang for't.

Now are not these and the like things very gross pieces of *partiality* and *injustice*? Yet we frequently find those very *Parents* who are so very hot and violent in exclaiming against the *Impiety* and *Ingrati-*

tude of *Children* that marry without their *Parents* conſent, thoſe Perſons we often find to be moſt ready to tranſgreſs it themſelves in the Perſons of others (and that on the baſeſt manner too) when they perceive it is for the advantage of the *Family*. And all their railings and bitter exclaimings againſt this *Vice*, is only a right down *Forgery* and *Cheat*, a pure piece of *Hypocriſie* to ſcare their own *Children*, and fright them into Obedience. This is the Nature and Diſpoſition of a great many *Parents* (tho not all on ſuch groſs a manner) and (that which is more ſtrange too) even of ſuch as have very *Prudent*, *Grave*, *Diſcreet*, *Ingenious Gentlemen*; and ſuch too as have had all the appearances of *Generous* and *Reli-*

gious

gious Persons. But how much these things can agree with, or be any ways consistant with such *Mean*, *Sordid*, *Base* and *Ignoble Actions*, I shall leave to the Candor and Judgment of any *Impartial* and Unprejudiced Man whatsoever.

I shall conclude all with a few words of Friendly Advice. First for *Old Persons* who are on the other side Sixty, I would advise them not to marry at all, but rather employ themselves on the thoughts of the other World (for they know they can have but a short time to stay in this) and in instructing and doing good to others; and this will be the only sure way to get true Honour and satisfaction. But if they must trouble themselves with

with the thoughts of *Matrimony* (which upon some accounts may be reasonable enough too) let them pitch upon some Grave and Pious *Matron*, suitable to their Years and Fortunes, by which means they may prove mutual Helps and great Comforts to each other, and not set their minds upon young Wild *Creatures*, who will be to hard for them every way, cause them to be made common Laughing-stock to the enquiring World, plague and disturb all their *Quiet* and *Ease*, and help to send them to their Graves long before their times.

Next for *Children*, since they have not a Power of disposing of themselves as they think fit; and since such sad and de-

plorable

without their own Consent, ro-
plorable Effects do often follow
from their making use of such
a Power, let them not dare to
venture upon this Sacred Order
of *Matrimony* without their Pa-
rents consent; but let them have
a strict and more than ordinary
care to avoid all *Temptations* till
they have leave, as they would
a most deadly Precipice. But
for the *Young Persons* that have
a larger power of disposing of
themselves, 'twill be the highest
piece of *Folly* to marry one that
is much beneath them (except
there be some extraordinary Ex-
cellencies besides *Beauty*) for he
can never be sure of her *Love*,
the very Life and Soul of all
their Hopes and Comports. Nei-
ther would I have any Persons
aim at those that are much a-
bove their *Rank* (a Paradox in-
deed to a great many People)

for then the mind is often horridly corrupted with b and ungenerous Desires, th the danger and ill consequenc are much the other way.

Lastly, For *Parents* and th like, let them seriously con der the great Account they mu give at the last day for many their *Childrens* Failings, espe ally those woful Misfortunes th have brought upon them their own means, and with th heynous sins of *Perjury* and *Tre chery*; therefore let them drea the very thoughts of all *Unhappy Matches*. For this re son let them not be extraord nary ambitious of marryi their *Children* above their F *tunes*, but however they oug to take care to have them ma ryed in time, least they pro

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Diſhoneſt, *Stubborn* and *Irreclaimable*. On the other ſide, let them not diſdain to marry them below their *Rank*, nor ſtand too much upon *Smithfield Bargains* when they have a *Competency* themſelves, and they find a *Sober*, *Vertuous Perſon*, whoſe *Education*, *Ingenuity* and other good Properties will make amends for *Mony* and all other inconſiderable *Trifles*.

Before I quite conclude all, I muſt adviſe every Perſon whatſoever, let 'em be *Young* or *Old*, *Parents* or *Children*, to have a peculiar care of Marrying to any of *different Religions*; for notwithſtanding there be *Content* on all ſides, *Love*, *Mony*, *Good Inclinations*, &c. this one thing is enough to ruine all, deſtroy all their Pleaſures, and may make it the deareſt piece of Folly to 'em they ever were guilty of in their Lives.

FINIS.

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